THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

"*Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.*"—Hebrews 5: 8, 9.

No. 6, Vol. LXIV. Thursday, February 6, 1902. Price One Penny.

INSTRUCTIONS TO THE SAINTS.

Discourse Delivered in the Tabernacle, Salt Lake City, Sunday, April 7, 1901, by Apostle Francis M. Lyman.

I may have some difficulty, my brethren and sisters, in making you hear, but trust you will be patient with me, and that the Lord will assist me in my effort. I have very greatly enjoyed the services in this conference, and I hope that the same good Spirit that has moved my brethren may be with us this morning.

It is an inspiring sight to look upon the faces of ten thousand people, nearly all of whom are of one faith. The Spirit of the Lord that accompanies this work accomplishes marvelous things in the hearts of the people. It gives to us new and additional sight, hearing and understanding, so that we see, hear and understand as people in the world are unable to do. This work is of the Lord, and it is only understood and accomplished by the Spirit of the Lord. The natural man is unable to comprehend it. It looks foolish and unreasonable to him, because it is beyond his comprehension. But to the simplest one who has repented and been baptized with water and with fire and the Holy Ghost, this work appears quite reasonable and natural. The hearts of the Latter-day Saints are becoming established and fixed in the service of the Lord, just in proportion to their devotion and faithfulness in keeping the commandments of the Lord. It is the keeping of His commandments that determines that we are His followers and disciples. Unless we do keep His commandments, we are not His disciples, though we may bear the name. The only reason that there can

be found to-day among the Latter-day Saints people who are not quite settled and established, not quite converted to all the principles of the Gospel, is because after their repentance and baptism they have become backsliders, more or less indifferent, and have returned measurably to the ways and fashions of the world, so that they see and understand as the world does.

It would be well for us who are here to-day, professing to be Latter-day Saints, to examine our own hearts, to discover whether we have really been working as the Lord has required, or whether we have been indifferent; whether our hearts have been set upon the things of the world, and whether we love the ways and the wealth of the world more than we love to serve the Lord. In partaking of the Sacrament we are enjoined, as the former-day Saints were, to examine ourselves. I would like to add to that the injunction that when we are about to pray night and morning, or secretly, and when we gather together in council and in worship, we should examine ourselves, and never put our faces toward our heavenly Father, in council or in worship, until we can do so with a firm determination in our souls that we will serve Him with all our hearts. I would like us to be impressed with this earnest devotion and feeling in regard to the service of the Lord; for we are here for the purpose of serving Him, doing His bidding, and sustaining His servants who preside over us. It is a hard work that we have to perform. Therefore, it should be the object of our lives to have whatever we do tend to strengthen our own faith, and the faith of our families and kindred, to uphold the hands of the servants of the Lord, and to sustain and advocate the work of the Lord among men. It should be our aim to be that peculiar people which the Lord is determined to have in the earth—peculiar because we waive our own will for the will of the Lord, and hold our own selfish desires and personal preferences subject to His requirements. Every Latter-day Saint should be just such a person as this, so that when we come together in a congregation of ten thousand, as we have this morning, we can be looked upon as a very peculiar company of people, united as no people could possibly be united, only under the inspiration of the Holy Ghost. Here is a congregation whose hearts beat as a unit, with faith in God, with one pulsation, and filled with the inspiration of the Lord. We see alike in regard to the authority of the Priesthood and in regard to the ordinances of the Gospel. We are upright and conscientious, and we are not weak in the faith. This is a congregation of men and women who are strong in the faith, who are devoted to the Lord, who live in the light of His countenance, and who attend to the law which the Lord has given requiring one-tenth of our interest annually. If Latter-day Saints neglect this law of tithing, they are faulty, and lack oil in their lamps. The Lord requires His people to bow the knee before Him every night and morning, and to remember Him in their secret prayers. Every Latter-day Saint who neglects this requirement has not that supply of oil which is necessary to preserve him for the coming of the Son of Man. The Lord requires us to be obedient to the counsels of the Priesthood, and to look to them for counsel. Every Latter-day Saint who is obdurate in his feelings and will not listen to the counsels of the servants of the Lord shows a lack of oil. The Lord requires that we shall meet together on the fast day, fasting, praying and remembering our offerings for the relief of the poor. Every Latter-day Saint

who follows his daily avocation and neglects this duty shows a lack of oil. The Lord requires us to love our wives, our husbands, and to love our neighbors. The Latter-day Saint who does not do this shows a dearth of that oil that is necessary to enable him to stand and be prepared for the coming of the Son of Man. The Lord requires us to preach the Gospel to all the world, and for this reason above all others He has endowed us with His divine authority. If we neglect to honor and magnify the Priesthood, as we ought to do every day of our lives, we evidence a lack of oil.

I would utter this simple word of warning to my brethren and sisters I wish that we would repent, and remember the Lord. We always remember Him when we are sick and in trouble. When we are cast down and humiliated, we fly to the Lord in our distress. I want to advise this congregation, who are not sickly or invalids, to remember the Lord while they are healthy. The sick ones remember the Lord. They receive the ordinance of anointing with oil and the laying on of hands, and the prayer of faith is offered up that they may be healed. But when we are strong and well I fear that we are inclined to forget the Lord. When we are fairly independent and successful financially, I wonder if we do not think that we are able to walk alone and to take care of ourselves. When our sight and hearing are good, when we are not palsied or disordered in any way, I wonder if we do not lie down at night and get up in the morning, work hard all day and attend strictly to our own affairs, and forget the Lord. Who should remember the Lord? The hearty, the healthy, the vigorous. Why? Because their favors from the Lord are superior to the favors of others. When a man can see, he should never forget to thank the Lord for the sight of his eyes. A man should never forget to thank the Lord for the judgment and wisdom He endows him with. His heart should go out in gratitude to the Father that he is so abundantly blessed. His sympathies, too, should go out, as a strong, able man, to those who are less fortunate than himself.

We are fairly faithful, but we should be more faithful and more devoted to the Lord. We should be more careful and conscientious in the performance of our duties, so that nothing that is required of us shall be overlooked. Let every man who has received the Priesthood, let every woman who has a husband bearing the Priesthood, let every family that is presided over by a man bearing the Priesthood, rejoice and thank the Lord and sing praises to His name every day, for the blessings He bestows upon them. If there are sick among us, let them call for the Elders of the Church, as we read in the Scriptures, and let the Elders pray over them, anointing them with oil, and the prayer of faith shall heal the sick. How simple these ordinances are! How simple the ordinance of baptism, of confirmation, of ordination to the holy Priesthood! How simple the prayers that we are directed to offer, and how pleased the Lord is when we approach Him in the simplest forms of speech! How pleased the Lord is when we remember Him in our thoughts and feelings; and when our hearts go out to the Father in gratitude, how the inspiration of the Lord vibrates in our souls! How grateful we ought to be to the Lord that He has planted in our souls a knowledge of the truth; and that we have been enabled to understand that He is indeed our Father, that we are His children, and that our Elder Brother Jesus is the Son of God, the Savior

and Redeemer of the world! How grateful we ought to be that we were permitted to come upon the earth in this last dispensation of the fulness of times! What a wonderful favor this has been to us, that we were preserved and held in reserve until this auspicious time, when we could labor for our own salvation and for the salvation of our dead kindred! What a wonderful blessing that we could be the builders of temples; that we could come in the day when the Prophet came, when the Lord appeared and made Himself known to the world, as He had not been known for eighteen hundred years! How necessary it was that the peoples of the world should have a living witness, the witness of a man who had been permitted to see the Father and the Son, and who had the testimony in his heart in regard to the Father and the Son by the inspiration of the Holy Ghost. We may not all be allowed to see the Father, yet we are all enjoined to know the Father and the Son, and to have the testimony of the Holy Ghost abiding in our hearts in regard to the Father and the Son; for when we know them we can rely confidently upon the doctrines that are taught us and upon the promises that have been made to us, and the more we become acquainted with the Spirit of the Lord the more we become established, and the more we comprehend the things of God. Governors, judges, kings and queens, and the great philosophers of the world do not know these things. The simplest Latter-day Saint in the Church has inspiration and light that the philosophers and the greatest among men have not tasted. There is a measure of light and inspiration that comes through the Holy Ghost to those who serve the Lord that the natural man, independent of the Holy Ghost, is not endowed with. It is the possession of this Spirit that makes us a peculiar people; and the reason we are not more different from the rest of the world than we are is because we do not live according to the light and inspiration of the Holy Ghost as we ought to do. Our fallen natures have too great power over us, and our weaknesses restrain us and turn us aside from keeping the commandments of the Lord as we ought to do. We hardly expect to be perfect in this life; but we do want to be perfect. That is the object of our being—to be perfect as our Father in heaven is perfect; to do as the Son of God has done, to live as He lives, in the light and inspiration of the Lord, to serve the Lord, to be His sons and daughters, to keep His commandments, to know Him as He is, and have the inspiration and light of His countenance always in our hearts, in our homes, and in all our operations and labors of life. We are not here simply to exist, simply to provide bread and butter, to eat and drink, to wear clothing, to be comfortable, to sleep and to arise, to labor, and the like—that is not the sole object of our coming here; but we come here to be developed, to be enlarged, and to become like our Father, following the example set by the Son of God; to not set up our own wills, and determine to have our own way and do as we please, but to do the will of the Lord, and to obtain the inspiration of the Spirit of the Lord, that we may not be led astray, and that the evil influences and spirits which move among the children of men may not take hold of us, but that we may know the spirits and not be deceived by them. There is an endless variety of spirits in the world to-day, and we have need to be very cautious that we be not overcome; for Satan would like to destroy us and this work in which we are engaged. He uses agencies to blind the eyes of the people, and good men are

led to oppose this Church and its doctrines because they do not comprehend them. There are thousands of people pitted against this work who, if they but knew that they were persecuting the Saints of God, would rather sacrifice their lives than continue to do so. They are conscientious and honest people, blinded by the insinuations of Satan, who has made them to feel that if this Church is allowed to prosper the world will be demoralized and brought into wickedness and corruption, and for that reason they work against us.

[TO BE CONTINUED].

HATH NO MAN SEEN GOD?

ONE of the methods used by modern skeptics in attacking the Bible as the word of God is the claim that it contains contradictory statements, many of them of vital importance, which it would not do were it divinely inspired. As an instance attention is drawn to the many occasions related of ancient patriarchs, prophets and seers who saw, conversed and otherwise held communion with the Lord—the God of Israel, yet in the writings of Moses, Paul and John it is asserted that no man hath seen God at any time, nor can any man see Him and live.

These statements have also been perplexing to many Latter-day Saints, and several explanations, such as, "no man hath seen God in the fulness of His glory and lived," have been suggested. But none of these attempted amendments have been altogether satisfactory; they have not covered the whole ground, nor could they be made to fit to every instance recorded in the Scriptures of the appearance of the Lord to the children of mortality.

The true explanation is much simpler.

Nephi, the son of Lehi, had shown him of the Lord in wonderful detail and exceeding plainness the history of the world from his own day to the end of time. He was shown the earthly ministry of the Redeemer, the establishment of His Church, its apostasy from the truth, and the foundation and growth of a great and abominable church which perverted the ways of the Lord, made war on the Saints and reigned triumphantly over many lands and waters. In the days of that great evil power Nephi saw a book containing the covenants of the Lord, which we recognize as the Bible, go forth from the Jews. Of this book Nephi writes:

And the angel of the Lord said unto me, Thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew, it contained the plainness of the Gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God;

Wherefore, these things go forth from the Jews in purity, unto the Gentiles, according to the truth which is in God;

And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have they taken away;

And all this have they done, that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men;

Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; (I. Nephi 13: 24-28).

As the angel foretold, that book has passed through the hands of the creatures of "this great and abominable church," and we of these latter days have it with many parts, plain and most precious, taken away, dropped out, expunged. And this is why certain ancient worthies are falsely made to say that God has not nor ever can be seen by mortal man.

No true servant of the Lord ever made such a statement. God has been seen at different times by hundreds, probably by thousands, of His accepted servants. The record tells us of His visits and appearance to Abraham, Jacob, Moses, Nadab and Abihu and seventy of the Elders of Israel, to Isaiah and to many others; to say nothing of those to whom He appeared on this continent, of which the Book of Mormon bears record. The fact is that the degraded ministers of an apostate church, finding that they could neither see nor hear His voice so "fixed" the Scriptures as to make it appear that no man ever did or ever could see or hear Him, and in that way they blinded the eyes of the multitude to the vast difference that there was between themselves and the true servants of heaven.

What did these ancient worthies who are quoted as authorities for the statement that God has never been seen by man, really say? The inspired revision of the Bible answers this question and makes the whole matter plain. There is no longer any need for tortuous explanations or far-fetched interpretations. Note well the difference between the authorized version and the Prophet's revision, and also the consistency of the statements in the latter, their agreement one with another and with other scriptures on these points.

In the King James' translation John, the Apostle, in his first epistle (I. John iv: 12) is made to say: "No man hath seen God at any time." There the terrible (for terrible it is, if true, to the children of humanity) assertion ends. In the inspired text it reads: "No man hath seen God at any time, except them who believe." How entirely those last four words alter the meaning! How absolutely consistent does the amended sentence agree with God's methods, as they are explained to us in the Scriptures!

Again, Paul, referring to the glories of the Messiah, is made to write to Timothy (I. Timothy vi: 16): "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see."

This strangely twisted sentence, which among other things makes it appear that Christ "only hath immortality," when straightened out by divine inspiration reads: "Whom no man hath seen, nor can see, unto whom no man can approach, only he who hath the light and the hope of immortality dwelling in him."

The authorized translation of the Bible gives us the words of the Lord to Moses, as contained in Exodus xxxiii: 20-23, as follows:

And he said, Thou canst not see my face: for there shall be no man see me, and live.

And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock:

And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock; and will cover thee with mine hand while I pass by:
And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

We will only give the first and last verses (20, 23) of this passage as the Prophet Joseph Smith corrects them, as these two contain the whole of the difference, and wonderful that difference is:

And he said unto Moses, Thou canst not see my face at this time, lest mine anger is kindled against thee also, and I destroy thee, and thy people; for there shall no man among them see me at this time and live, for they are exceeding sinful. And no sinful man hath at any time, neither shall there be any sinful man at any time, that shall see my face and live. . . . .
And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen, as at other times; for I am angry with my people Israel.

The word of the Lord in this dispensation bears this same testimony. In a revelation given to the Prophet Joseph Smith in 1831, it is written:

For no man hath seen God at any time, in the flesh, except quickened by the Spirit of God;
Neither can any natural man abide in the presence of God; neither after the carnal mind. (Doc. and Cov. 67: 11, 12).

And again, in September 1832, speaking regarding the Priesthood, the Lord says:

And this greater Priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom even the key of the knowledge of God;
Therefore, in the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh;
For without this no man can see the face of God, even the Father, and live. Doc. and Cov. 84: 19-22.

Thus we find that it is not true that no man has at any time seen God, but many who truly believed, many who had the light and the hope of immortality dwelling in them, who did not give way to sin, had the privilege of seeing God, of talking with Him face to face, or hearing His voice, and in other ways were blessed with His presence, exactly as the Scriptures record, historically confirming the promise of Jesus, "Blessed are the pure in heart for they shall see God."

One line of divine revelation is worth more than a whole volume of conjecture.—George Reynolds *in the Juvenile Instructor.*

Go to the man who is carving a stone for a building; ask him where that stone is going, to what part of the temple, and how he is going to get it into place; and what does he do? He points you to the builder's plans. This is only one stone of many. So, when men shall ask where and how is your little achievement going into God's plan, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—Phillips Brooks.

One act of charity will teach us more of the love of God than many sermons.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 6, 1902.

EDITORIAL.

Requisites for Membership in the Church of Christ.—There is nothing more to be prized than membership in the Church of Christ, particularly if such membership comprehends a full fellowship with the Saints; nor is there anything that should be more earnestly sought for, or that should require a higher standard of moral and spiritual resolution than the privilege of becoming numbered with the covenant people of the Lord. The importance of this matter, however, is very often lost sight of, due more, perhaps, to the ideas prevalent in the world than to any other condition with which we may have to deal. The real reality of the thing has entirely vanished from men's minds, its value has become depreciated, the keen sense of the responsibility attached thereto is no longer felt, and people generally think no more of changing their religious views—so long as they remain popular—than they do of shedding their old clothes to don something more suitable for the Sabbath day.

Such a course of precedure may do very well for orthodox creeds and denominations, but it will never do for initiation into the Church of Christ. This Church, built as it is upon Apostles and Prophets, Christ Himself being the chief corner stone, requires more than that. It exacts of the candidate for baptism faith in God and unswerving allegiance to His cause, and presupposes possession by him of a firm conviction of its divine origin, and its right to officiate in the laws and ordinances of the Gospel. Unlike the churches of men, it has divine authority, and testifies that without such authority the Church of Christ cannot be upon the earth, nor can man enjoy the right to administer in holy things. This being the case the distinction between the one and the other should very readily be seen, and the honest seeker after truth should experience no difficulty whatever in determining the difference between the truth as it is in Christ, and the many systems of religion chiseled out by human hands. Its rites and ceremonies are identical with the rites and ceremonies characteristic of the Church in Christ's day, and its officers and representatives hold the same keys and powers, the same rights and privileges, as were held by those who received authority in former times.

The Church of Jesus Christ of Latter-day Saints owes its being to a restoration of the Gospel in this day and dispensation. Such a thing was predicted ages ago, and its organization in the early days of the nineteenth century was but a fulfilment of that prediction. Joseph Smith was the renewer, the restorer of these things, the instrument in the hands of God in re-establishing

the Church of Christ, and to him allegiance is due for the part he played, as the same is due to Moses, Noah, Abraham, Elijah and other prophets for the work which they performed in discharging their respective trusts. Faith in the divinity of this work, then, implies and comprehends faith in Joseph Smith's being a prophet of God, for without faith in the restorer there can be none in that which is restored, nor can there be even an exercise of faith in God, one of the requisites necessary to please Him.

An article well to the point appears in the January number of the *Juvenile Instructor*. Under the heading "Topics of the Times," and dealing with the Prophet's birth, the writer says there are particular reasons why it should be commemorated, and then adds:

"The Latter-day Saints quite universally accept the statement that his mission ranks in importance second only to that of our Lord and Master. Then again, when we note the fact that Joseph, like Moses of old, was a law-giver, through the favor of God, to the people, his position becomes more conspicuous than that of any other prophet of this last dispensation.

"It may be said that a testimony of his mission is peculiarly necessary to every man and woman who accepts the faith of the Saints, as also to every one who abides in the Church. True as we feel this latter statement to be, it must not be understood that it is not likewise necessary that men should know that all the prophets and leaders of this dispensation have been called and inspired of God. Nevertheless no one of them has occupied the peculiar position of law-giver which was held by the Prophet Joseph. A testimony, therefore, of the truthfulness of his mission, touches not only the divinity of his calling and mission, but also the code of laws, ordinances and principles which he was instrumental in giving to the Church. And so thoroughly interwoven, in all the course of his life, did these same laws and ordinances which were promulgated by him and contained in the book of Doctrine and Covenants, become, that testimony of one is inseparable from that of the other.

"This is the reason why Elders preaching the Gospel are so strong and so pronounced in their testimony of the mission of the Prophet Joseph. It is necessary for the world to accept the laws and ordinances which he promulgated before they can become members of the Church, and they must therefore receive a testimony not only of their truthfulness, but of the authority which God gave the Prophet to promulgate them.

"When Elders in the world are teaching the belief of the Saints, the advent of a new dispensation, and the second coming of the Savior, the testimony which they bear of Christ is always associated with the testimony which they bear of the divine mission of the Prophet Joseph. If no other evidences were had of the fruits of the Prophet's mission, the effect that the testimony of his life has upon the Elders who bear that testimony, would be a striking proof of its divine character. The testimony of Jesus and that of the Prophet are in perfect harmony. Then it will be observed that the practice of testifying of the Prophet's mission has a wonderful effect upon an Elder's own life. It works in him a marvelous transformation, and the effect of a mission upon a young Elder has become so noticeable that the Saints fully understand that a marvelous change has been wrought in the man that has been engaged in bearing his testimony of the mission of the Prophet. How absurd it would be to think that a testimony such as the Elders bear of Joseph Smith could have the effect that it does upon their lives if he were the imposter the world would make itself believe him to be! The old test responds perfectly: 'By their fruits ye shall know them.' The case of the Prophet Joseph is not one of a passing religious emotion, or merely an enthusiastic outburst, but it is an instance, covering more than three-quarters of a century, of the abiding and fervent inspiration which his life and character have for all those who believe in his mission. It is owing largely to the fact that the Elders bear testimony

of the mission of the Prophet Joseph so extensively, that many people have come to remark that the Saints hold him equal if not superior, to Christ Himself. Of course, such statements are untrue, but the fact nevertheless remains that when the law which he promulgated is either taught or observed, and taught and observed in the spirit in which it was given, the observance of the law and its teaching become peculiarly a testimony of the divinity of the mission of the Prophet."

When the Church of Christ was re-established upon the earth, the Lord made provision, through His servant the Prophet, for the thorough instruction of all who should desire to enter the fold. In a revelation given in April, 1830, the conditions upon which baptism was to be administered, were thus defined to the Church:

"All those who humble themselves before God, and desire to be baptized and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church."

In the same revelation, defining the duty of members after they are received by baptism, the following also occurs:

"The elders or priests are to have sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament and being confirmed by the laying on of the hands of the elders, so that all things may be done in order."

Thus it will be seen that in the Church of Christ there is no dearth of instruction concerning the duties incumbent upon those who may come into the fold. And it is vitally important and necessary that the Elders understand these things, that they may act properly in all matters pertaining to their calling as ministers of salvation. This responsibility rests with the Presidents of Conferences, who should see to it that no baptisms are performed unless all the conditions herein set forth are fully complied with. And even after baptism and before the Holy Ghost is imparted, it is a good thing to give whatever instructions may have been overlooked, that the persons baptized may be brought face to face with the Lord, and be placed in fit condition to receive His divine favor and blessing.

No further argument should be needed to readily convince the thoughtful mind of the position the Latter-day Saints occupy, as well as that necessary to be occupied by those desiring membership in the Church. A mere belief in baptism will not suffice; but it requires a belief in the divine mission of the Prophet, that he was actually commissioned of the Lord, to make his message efficacious unto men. The authority which he held should be well and thoroughly understood. The fact that he communed with the Lord and received a royal commission from on high, should also be made clear and plain, for without such a testimony burning within the human heart, little comfort can be gained from an acquiescence in his instructions.

Candidates for baptism should be well converted to these things before the ordinance is performed. They should have a thorough knowledge of our position, should be schooled in all the laws and requirements of the Gospel, and should sense and realize as fully as it is possible to do so, the

importance attaching to the covenant they are about to make. If the burden is too heavy it should be found out before it is shouldered; then there will be no regrets on either side, and the baptism, once performed, will bless both the giver and the receiver. If these points are borne in mind, the Gospel will be accepted for its real worth, and the person accepting it will have proven his worthiness of the blessings so much desired.

OFF FOR THE HOLY LAND.—President Lyman left Liverpool on Tuesday for a tour of Turkey and the Holy Land, the idea being to greet the brethren there and to become acquainted with conditions in the Turkish Mission. He is accompanied by President Sylvester Q. Cannon of the Netherlands Mission, whom he met Wednesday in Paris, and with whom he sailed to-day, Thursday, the 6th inst., from Marseilles, bound for Haifa via Jaffa. At Haifa they will meet President Albert Herman, who will likely accompany them through that sacred section of the Lord's vineyard. The trip bids fair to be a most important one, and it is due to the promptings of the Holy Spirit more than to anything else, that President Lyman undertakes it at this time. Indeed, it may be said, that only a week ago President Herman's invitation was declined, as it was hardly thought advisable to enter upon such a journey with the limited time at his disposal. But later the feeling became so pronounced as to its propriety, that President Lyman yielded and made arrangements accordingly. They expect to be absent between two and three months, during which time, at frequent intervals, the STAR will be furnished with interesting accounts of their travels. The faith and prayers of the Saints generally, will go with them in their pilgrimage to that land.

A. B.

THE Newcastle Conference address has been changed to 82 Glenthorn Road, West Jesmond, Newcastle-on-Tyne.

ATTENTION is directed to our Conference appointments appearing on another page. The districts concerned may now govern themselves accordingly.

PRESIDENT GEORGE Q. MORRIS of the London Conference has kindly sent us a number of very pretty calendars, with compliments of Elias Morris & Sons Co., Salt Lake. They are much appreciated.

THE *Standard*, published at Preston, Idaho, says: "The MILLENNIAL STAR comes to us in its new dress. We compliment all concerned on the neat appearance of the official organ of the European Mission." Many thanks.

THE following unique advertisement recently appeared in the want columns of the *Scotsman*:

"An educated Christian gentleman, who is likely to remain some time in the city, would be very glad to learn where he may find a church in which the clergyman makes a conscientious endeavor to build his hearers up in the faith of Christ, and where he will meet a few friends who are prepared to converse on other themes than golf and dress. A brilliant ministry is not the need of

his soul, nor yet the most classic music, but a church modelled on the lines of Acts ii: 41-47, will suit his case exactly."

Will our brethren in the land o' the heather kindly furnish the gentleman the information?

We have received from Elder Daniel F. Harding, a report of the Conference held in Zurich, Switzerland, Sunday, January 12, 1902, but regret to say that it reached us entirely too late for publication. Several times we have endeavored to impress upon correspondents the necessity for speedy action in these matters, as our space from week to week is very limited, and must be devoted to items only that are current and seasonable. We invite and welcome correspondence, but it must reach us in due season, otherwise it cannot be published. Elder Harding has our sincere thanks for his well-written report, and will please accept this explanation for its non-appearance in this issue of the Star.

Release.—Elder John R. Goldsbrough of the Leeds Conference, has been honorably released to return home on the steamship *Dominion*, sailing from Liverpool, Thursday, February 20th.

Departure.—Elder John H. Yonk of the German Mission sailed for home Saturday, the 1st inst., per steamship *Lucania*, of the Cunard Line. His early return was occasioned by the severe illness of his wife.

ABSTRACT OF CORRESPONDENCE.

This sad news comes from Brother Charles Adamson, secretary of the Edinburgh branch. The stricken parents have our heartfelt sympathy: On Tuesday evening, the 28th ult., one of our members departed from our midst, Sophia, the eldest daughter of Brother and Sister Dalgleish, having passed away after about one year's weary and patient suffering. Interment took place on Thursday afternoon, the 30th ult., a large number of the Saints being in attendance.

REJOICING IN SWITZERLAND.

In a letter to President Lyman, President David L. McDonald of the Swiss Mission says: Since you left me I have, indeed, been very busy. Excellent letters are coming in from all the brethren. I have received also a number of letters from Saints living in various sections, and their hearts are full of rejoicing and thankfulness. Our Conference will remain for good in the memory of many souls; and I am so thankful for having been permitted again to associate with you and the Presidents of Missions, and for having been permitted to meet with so many of our brethren. The parting this time was, for me, much more difficult than ever before.

GOOD WORK IN MIDDLESBROUGH.

Elders David Ririe and Hopkin B. Campbell write from Middlesbrough, Newcastle Conference, as follows: Our Sunday school anniversary was held on the 19th of January. The entire day was occupied in singing and reciting by the children, interspersed with short addresses by the superintendency and the traveling Elders, David Ririe and Hopkin B. Campbell.

The hall was well filled both in the afternoon and evening by Saints and strangers, all of whom were highly pleased with the exercises. On the 22nd a party was given for the benefit of the children at which 120 participated. Each member of the primary, first intermediate, and second intermediate classes received a nice book according to the number of times they had attended. Our school was organized January 21, 1900, with three officers and teachers and twelve pupils, and after two years of successful work we have now eleven officers and teachers and sixty pupils, with fair prospects of increasing the number very materially. For some time we have been considering the advisability of organizing a Relief Society and on January 30, 1902, the organization was effected with the following officers: President, Jane Patterson; first counselor, Emma Owens; second counselor, Elizabeth Ward; secretary and treasurer, May I. Wright; teachers, Margaret Owens, Maud H. Dazley, Mary A. Clark, and Gertrude Wright. We feel that much good will result therefrom among Saints and friends. As a rule our Mutual and Cottage meetings are well attended as well as our other meetings. The Saints are trying to do their duty and live up to the Gospel as they understand it, and are spreading the glad tidings of great joy among their friends and associates. We feel there are fair prospects for a bountiful harvest in the near future. We are enjoying our labors and desire to press on in the good work.

"MORMONS" ARE NOW INCLUDED.

A New York Associated Press dispatch says: Statistics on the growth of the churches of the United States in 1901 and the order of denominational rank in 1890 and 1901, have been completed by the Rev. Dr. H. K. Carroll, who is in charge of the religious statistics of the United States census of 1890. At the end of 1900 there were 27,360,610 members of all churches in the United States, according to Dr. Carroll's figures, and 28,090,637 at the end of 1901, a gain of 830,027, or 2.67 per cent., or greater than the gain in population, 2.18 per cent., the annual rate of increase in population from 1890 to 1900. The Catholics lead with a present membership of 9,158,741, a gain of 468,083. Dr. Carroll rates the increase in Roman Catholic membership as too high, and regards the figures as those of the growth of several years in a large proportion of the dioceses. The percentage of growth in the Protestant Episcopal church, 4 per cent., Dr. Carroll regards as large. It is next to the Roman Catholic, the largest growth of the year, and was greatest in the eastern cities. The accessions to the Protestant Episcopal church were from Methodists, Presbyterians, Baptists, Congregationalists, and other denominations rather than from the non-church public.

The Disciples of Christ, whose membership is almost wholly in the middle west, has almost doubled its followers since 1890. Of Christians Dr. Carroll says that he took his statistics from the mother church at Boston while his figures are much less than some scientists claim. The statistician found twenty-two different kinds of Lutherans in the United States. The total Lutheran growth last year was 36,101, much of which was in the Independent synods, that of Iowa alone being 21,000 while others lost heavily. Of his own body, the Methodists, he says that with a total membership of 2,762,691 the

Methodist North increased but 16,500. Last year, however, many Evangelical movements in which the Methodists led, were undertaken, and it has been claimed that 600,000 new members were brought in. It is Dr. Carroll's belief that there are 300,000 "Mormons" in or about Utah, and it is stated that 65,000 converts were made last year by 1,400 missionaries from the east. A fact brought out by Dr. Carroll is the tenacity of religious bodies, no matter what the discouragement. There are twelve kinds of Presbyterians. In 1900 the twelfth kind had only one minister, and a handful of members. Last year the minister died but the handful of members are still faithful, and probably will remain so. They call themselves Reformed Presbyterians in the United States and Canada.

CONFERENCE APPOINTMENTS.

SEMI-ANNUAL CONFERENCES will be held in the various parts of the British Mission as follows:

Grimsby	Sunday,	March	16, 1902.
Sheffield	„	„	23, „
Nottingham	„	„	30, „
London	„	April	6, „
Norwich	„	„	13, „
Manchester	„	„	20, „
Leeds	„	„	27, „
Newcastle	„	May	4, „
Scottish	„	„	11, „
Irish	„	„	18, „
Liverpool	„	„	25, „
Birmingham	„	June	1, „
Bristol	„	„	8, „
Welsh	„	„	15, „

HYGIENE AND CONSUMPTION.

A CONTRIBUTOR to the *American Medicine* calls attention to the fact that the Hebrews, according to statistics, are remarkably free from the ravages of tuberculosis. Upon investigation it was found that among 4,000 Jews in New South Wales there was only one death from consumption in three years, whereas, if the proportion had been the same among other nationalities, there would have been thirteen or fourteen. In Tunis it has been found that the annual average mortality among the Arabs in five years was 11.30 per thousand; among the Europeans 5.13, but among the Jews only 0.75. In the United States the same fact has been ascertained. Here the death rate among Jews, of consumption, is for males, 36.67 per thousand; for females, 34.02, as compared to 108.79 and 146.12 for males and females respectively of other races.

This comparative exemption from the grasp of one of the most dreaded diseases is all the more remarkable because so many of the Jews are living under conditions supposed to be favorable to the spread of that malady. A

great proportion deal in second-hand clothing, and they are naturally exposed to infection. Consanguineous marriages are not infrequent among them. They often live in over-crowded districts of large cities, and are not always too scrupulous as to the observance of sanitary regulations. To what, then, do they owe their immunity from a malady that annually carries off so many victims?

To this question the answer is given, that they generally engage in occupations that do not expose them to the inclemency of the weather. They always wipe their furniture with damp cloths, and hence do not run so much risk of inhaling germs; they have their meat inspected by experts, and nothing of it is eaten unless declared "kosher"; and they are particularly free from alcoholism, it being rather exceptional to see a Jew under the influence of liquor. To the excessive use of intoxicants the spread of the tubercle germ is in many cases supposed to be due.

If this explanation is correct, it is clear that the observance of the hygienic regulations of the law of Moses, as to food and drink, is to this day a shield against a disease which for ages has baffled science. It appears also that those ancient sanitary rules are as effective, in this respect, as any laid down by the most advanced hygienists, with all their modern experiments and discoveries. If the Hebrews, living under less favorable conditions than many of their neighbors, are less subjected to the deadly consumption, through their temperate habits and attention to the quality of the meat they consume, science has something to learn from the law that first laid down these rules, Pure air, pure water, exercise, etc., are no doubt essential to perfect health. But unless attention is paid to food and drink they will fail.

It is singularly significant that the Word of Wisdom, as revealed in this age to the Church, pays special attention to this feature, as did the law of Moses. It was given at a time when hygiene was much less understood than it is to-day. It is a most admirable revelation, bearing in every line evidence of the source whence it emanated. There can be no doubt that its observance would result in a strong race, physically and intellectually.—*Deseret News.*

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

SALT LAKE COUNTY wants a High School.

A HOST of Canadian editors were entertained in Salt Lake, January 23rd.

THE Salt Lake county board spent $40,000 in caring for the poor during the year 1901.

THE Salt Lake City school board has purchased the old University property for the sum of $100,000.

THE Krotki Mercantile Co., of Richfield, has closed its doors. Its resources are $21,677 and its liabilities $24,784.

THE old folks of the Granite Stake, Salt Lake county, had an enjoyable outing and entertainment the 21st ult.

SALT LAKE now has a new evening paper, the *Telegram*, published and conducted by the management of the *Tribune*.

RECENT reports indicate that Salt Lake is to be the centre of a $30,000,000 expenditure by the Harriman railroad syndicate.

THE federal government has been asked for an appropriation of $25,000 for the establishment of a fish culture station in Utah.

JAMES CRAGUN of Wellsville sustained a fracture of the skull in an accident on the Bear river canal, and died in Salt Lake the 10th ult.

BEN HEYWOOD has been appointed United States Marshal for Utah, succeeding in this position Glen Miller, who has held the place for several years.

JOSEPH BITHELL, superintendent of the Queen of the Hills mine at Ophir, was fatally crushed therein on the 10th ult. He died in Salt Lake three days later.

FRANK SHURTLIFF, the young man whose reckless shooting caused the death of Mrs. Jane Wilson some months ago, was discharged from custody the 11th ult.

THE Rio Grande Western railroad is said to be reaching after Utah coal lands, and for this purpose will extend its line into the southeastern section of the State.

CONGRESSIONAL representatives from the beet sugar States, have affixed their signatures to a petition protesting against a reduction in the tariff on Cuban sugar.

HON. MOSES THATCHER has presented the Latter-day Saints' University with a house and five-acre lot located near Ogden, and valued at over $2,000. The property will likely be converted into cash for the benefit of the University.

THE Brigham Young Academy South American exploring expedition has been abandoned, and the remaining members thereof have been ordered to return home. The uprising in South and Central America is said to be the cause of it.

THE annual meeting of the Utah Bar association was held in Salt Lake, the 13th ult. At it President C. S. Varian and Attorney William A. Lee delivered stirring addresses, in which they strongly criticized recent decisions by the State Supreme court, and took occasion to condemn the present system of selecting judicial candidates.

AN old "Mormon" soldier in the person of Jeduthan Averett, died at his home in Springville, January 7, 1902. He was born in Chesterfield county, North Carolina, U.S.A., June 12, 1816, joined the Church when a boy, and with the famous "Mormon" Battalion marched from the Missouri river to the Pacific coast, suffering all the hardships incident to that trip to serve his country in the Mexican war. He leaves a large family to perpetuate his good deeds.

DIED.

ASH.—In Salt Lake City, January 10, 1902, of typhoid-pneumonia, Alma Ash. Deceased was born February 10, 1862, in Birmingham, England, and went to Utah in 1885.

DALGLEISH.—In Edinburgh, Scotland, January 28, 1902, Sophia, eldest daughter of Brother and Sister Thomas Dalgleish. Deceased was born June 9, 1889, and became a member of the Church March 26, 1899. *Utah papers please copy.*

CONTENTS:

Instructions to the Saints... 81
Hath no Man Seen God?... 85
Editorials:
Requisites for Membership in the Church of Christ... 88
Off For the Holy Land 91
Editorial Notes 91
Release 92
Departure 92
Abstract of Correspondence 92
"Mormons" Are Now Included... ... 93
Conference Appointments 94
Hygiene and Consumption 94
News of the Great West 95

EDITED, PRINTED AND PUBLISHED BY FRANCIS M. LYMAN, 42 ISLINGTON,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.